

The **HISTORY** *of*
the **PROTOCOLS**

of the
LEARNED
ELDERS
of
ZION



OLEG PLATONOV

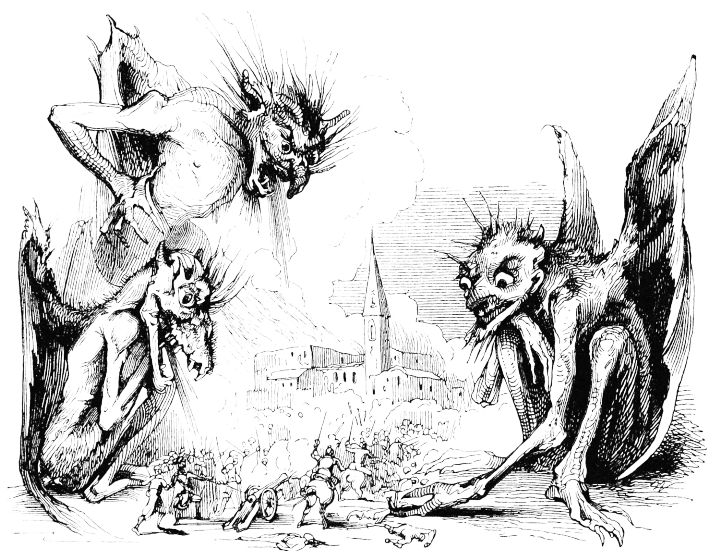
FOREBODE

P U B L I C A T I O N S

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SINCE THE CREATION
O F T H E
COSMOS



It is later than you think.



The game the demons play with the nations.



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NOTE:

THIS TEXT IS A MODIFIED MACHINE TRANSLATION OF THE RUSSIAN ORIGINAL, LACKING THE FOOTNOTES AND OTHER SCHOLARLY APPARATUS. THOUGH THAT CERTAINLY RENDERS THIS TEXT A POOR IMITATION OF THE ORIGINAL, IT IS NONETHELESS AN IMPORTANT WORK, WHOSE CONTENT IS UNHEARD OF IN THE HEAVILY CENSORED ENGLISH SPEAKING WEST. BECAUSE A FORMAL TRANSLATION IS UNLIKELY DUE TO CENSORSHIP AND A CORRESPONDING LACK OF FINANCIAL INCENTIVE, THIS TEXT WILL HAVE TO DO. THOUGH THE AUTHOR SEEMS TO RECEIVE HEAPS OF ABUSE IN THE FORM OF “ANTI-SEMITIC” AND THE LIKE, THE TEXT SEEMS BOTH SOBER AND DISPASSIONATE. IT IS HOPED THAT THE READER TAKES IT SERIOUSLY WITHOUT FANATICAL OBSESSION. THE REASON MAN FALLS PREY TO THE WILES OF THE ENEMIES OF CHRIST IS NOT MERELY BECAUSE THE JEW FOISTS IT UPON HIM, BUT BECAUSE HE LOVES SIN AND READILY ENSLAVES HIMSELF TO IT. IF ONE GETS ANGRY AT THE STATE OF THE WORLD, HE WOULD DO WELL TO TURN HIS ANGER ON HIS OWN PASSIONS, AND THEREBY THWART THE MACHINATIONS OF THE ENEMY OF OUR SALVATION.

FOREWORD



THE PROTOCOLS, THE SECRET PROGRAM for the destruction of the Christian world, is the most terrifying and mysterious document in human history. In terms of mass circulation, the Protocols is second only to the Bible and works of Lenin, becoming one of the most read books of the twentieth century. This secret document was first published in Russia. Its appearance in our country is explained by the miracle of God's mercy to the Russian people, who did not notice the danger hanging over them by the builders of the "new world order" for the "chosen people". Many Russian people, possessing the Orthodox consciousness, immediately saw in the Protocols not just a political document, but a religious warning about the triumph of the Jews, or the coming Antichrist. The publication of the Protocols in Russia was not of a political nature and was not aimed at confrontation with any people, but at the fight against the coming Antichrist, the forces of evil and Satanism. That is how the Russian Saints and ascetics of the twentieth century, who blessed its publication and distribution in Russia, understood its meaning.

Publication of the Protocols in the book by S.A. Nilus "The Great in the Little... " was blessed by the great Russian saint and visionary John of Kronstadt. Without the spiritual support of John of Kronstadt, the Nilus's book would not have seen the light of day. As a contemporary notes, "Nilus himself did not believe in the possibility of readers' interest in his books. Under the influence of such despondency and pessimism he might not have written his famous work. But it was in order to remove this obstacle that the wonderful visionary St John confidently calls him to the task: "... Write; your books will be bought and read." These words were said in February 1906, when a revolutionary darkness and a storm covered all of Russia ... That's a gracious and powerful word... St. John's support is an example of that sobornost in the work of Nilus... without which the work itself would undoubtedly not have appeared...."

St. John of Kronstadt treated Nilus and his faithful assistant and wife with warmth. "Tell them," he said to his spiritual daughter G. Lobovikova, "that I love them strongly. I read his works with great pleasure. His works are a pure diamond." "Tell him," said the Saint to the same Lobovikova, "that I deeply, deeply respect him and love him with the love of his brother in Christ."

G. Lobovikov asked St. John to bless them, to which he took off his hat, crossed himself and said: "God will bless them". G. Lobovikov also told St. John that S.A. Nilus had written three more notebooks and would publish them, to which St. John replied, "Tell him he should publish it then send it to me to read."¹

The Priest Martyr Vladimir (Bogoyavlensky), Metropolitan of Moscow and Kolomensky, during the difficult times for Russia in October 1905, ordered all Moscow churches to read the homily composed by his hand: "What shall we do in these troubled days?"²

In this homily, the Holy Martyr told the Orthodox people of Moscow about the criminal anti-Christian intentions of the compilers of the Protocols. "Their main nest abroad," reported the Metropolitan of Moscow to the congregation, "they dream of enslaving the whole world; in their super secret Protocols they call us Christians, straight cattle, which God has given, they say, a human image, only so that they, supposedly the chosen ones, do not hate to use our services ... With Satan's cunning they catch people in their nets frivolous, promise them an earthly paradise, but carefully hide from them their hidden goals, their criminal dreams. By deceiving the

poor man, they push him to the most terrible crimes, supposedly for the common good, and really turn him into an obedient slave. They try in every way to wipe him out of his soul, or at least to twist the holy doctrine of Christ.”

The word of Metropolitan Vladimir, read out in Moscow churches and sought-after evaluation of the Protocols, made a strong impression on Orthodox people. The Vladyka himself spoke this homily in the Assumption Cathedral of the Moscow in the Kremlin.

In assessing the Protocols, Metropolitan Vladimir directly associated the monstrous plans of their authors with the revolutionary events in Russia, but considered the resulting turmoil not from political but from a religious point of view, thereby calling on Orthodox people to fulfill their duty to God: to battle the Antichrist.

Archbishop Nikon, another prominent Orthodox hierarch of that time, also considers the Protocols of Zion from the same position. As it follows from his diaries, the Protocols of Zion stand in direct connection with the mystery of iniquity, the case of the Antichrist and the essence of the fruit of the work of the "Son of Satan", which is mentioned in the Apocalypse (2, 9). Referencing the Protocols, Nikon wrote,

"it is impossible not to come to the conclusion that this is really not the work of one person, and the work of not even one generation of enemies of the Church, cunning, evil, among whom were people of exceptional intelligence and strong will - people who do not have a single spark of Christian morality, ready to do anything to achieve their goal. And their goal is to establish a world kingdom under the leadership of their king. All this is very similar to the cherished dreams of the Jews of their world king, and according to the teachings of the Holy Fathers - the Antichrist. The Protocols are imbued with a Jewish spirit, a Jewish ideal. On the other hand, a dark jet of Buddhist delirium flows in the same direction in order to further disturb the course of human life, and a strange thing: the ideals of Buddhists are somehow intertwined with the ideals of the Jews. What would seem to be common between a Jew and a Buddhist? But they go hand in hand with a common goal. It is clear that they share a common leader - the enemy of God and men. It is he who prepares the way for his betrothed - the Antichrist".⁵

The selfless work of S. A. Nilus was blessed and supported by the Holy Optina elder Barsanuphius. During 1907-1912 the Saint of Otto was a confessor of Nilus, sharing with him his position expressed in his comments on the Protocols. For his commitment to

the struggle against Jewish ideology, the elder was persecuted and eventually forced to leave the deserts of Optina. Shortly before his death, the Holy Elder Barsanuphius "conveyed the earthly worship to the Nilus, saying that they had suffered with him for the same thing".⁶

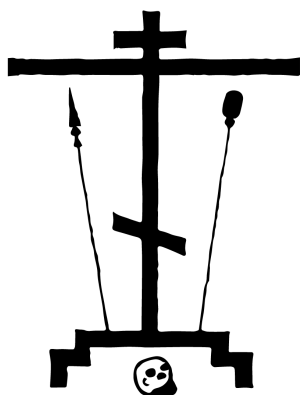
During his five years in the Optina desert, until his forced departure in 1912, S. A. Nilus enjoyed the spiritual support of the monastery's brotherhood, who considered him a great spiritual writer and visionary. The Holy Elder Joseph gave Nilus his blessing. S. A. Nilus spent many hours talking to the future elder Father Nektarius and other famous Optina ascetics.

* * *

While working on these essays, I managed to find many previously unpublished documents and materials on the history of the Protocols, which were kept in the archives of Russia and the United States. Of particular interest are the materials of the Bern trial on these Protocols, as well as correspondence from participants in the trial confirming that the testimony of witnesses and experts who challenged the authenticity of the Protocols had been falsified and prepaid by Jewish organizations.

The author thanks all those who contributed to the search for documents and materials. The author expresses his special gratitude to the curators of the Military Archive of the Russian Federation (GARF), the Center for Storage of Historical and Documentary Collections (CHIDC - the former Special Archive of the USSR), the Archive of Holy Trinity Monastery (ASTM - Jordanville, USA), the Hoover Institution Archive (AGI - Stanford, USA).





CHAPTER I

"It is time for the Protocols to appear."

Eyewitness testimony. - From Papius' circles. - Testimony of Russian emigrants. - Messages from Zionist delegates S. C. Efron and A. Nossiga



THE MASONIC BOOK "Sacred Blood and the Holy Grail",¹ published in London in 1982, claims that the Protocols was first seen in 1884 in France, "in the hands of one of the members of the Masonic lodge, which belonged to Papius".² The author does not name the source of his information. They are apparently Masonic legends. Freemasons, probably deliberately, do not indicate the name, or the name of the Mason in whose hands the Protocols were seen.

Leslie Frye, a French researcher of the Protocols, cites the testimonies of people who lived in Odessa in 1890, claiming to already have seen the Protocols.³

Both of the above evidence is very vague. They do not reveal names or specific circumstances and should therefore be taken with caution.

I managed to find more concrete evidence of the Protocols in the archives of prominent figures of the Russian monarchic movement - N. F. Stepanov (Svitkov), Count I. S. Lansky and General A. Stepanov, kept in the Holy Trinity Monastery (Jordanville, USA).

All of these sources indicate that the appearance of the Protocols in Russia most likely dates back to the mid-90s in the Cherny district of Tula province.

These places are very familiar to me - for many years I lived there in a cottage near Chernia. Epic Russian expanses, hills, beams, ravines, woods, shallow rivers are described in detail by the great Russian writer I. S. Turgenev, whose family estate Turgenevo was located near Chernya. Many of the surrounding villages and towns (Bezhin Lug, Kolotovka, &c.) used to belong to Turgenev's ancestors. Numerous nobleman's estates spiritualized this land, their owners were in constant communication with each other, and some were related by marriage.

The soul of the Cherny district in the mid 90's was Alexei Nikolaevich Sukhotin (1848-1903), the leader of the nobility of the Cherny district (later Stavropol vice-governor), who lived these years in his estate Medvedka (Medvezhka) two miles from

Cherny. It was Sukhotin who became the first reader of the Protocols brought from France by a woman.

Sukhotin then passed on the Protocols to his friend, military engineer Philip Stepanov (1857-1932), head of the Moscow-Kursk Railway section, married to Nadezhda Ivanovna Riedel. Stepanov's Father was Peter Alexandrovich (1805-1891), an honored Russian general, commandant of Tsarskoye Selo, a man close to the Tsarist family, who had a wide range of acquaintances in the higher spheres of society. Peter put the service of Russia and the Emperor above anything else, bringing up all his children in this conviction. No wonder that it was his son, F. P. Stepanov, who was not afraid to take up the task of spreading the Protocols. Through his hands, they dispersed throughout Russia.³

Below I present the testimony of three witnesses, two that have never been published.

TESTIMONY OF FILIPP STEPANOV, COUNSELOR,
CHAMBERLAIN OF THE IMPERIAL COURT:

"In 1895, my neighbor, the retired Major Alexei Nikolaevich Sukhotin gave me a handwritten copy of the "Protocols of the Sages of

Zion". He told me that a lady he knew, who lived in Paris, found them at a friend's home (it seems, a Jew) and before leaving Paris, secretly translated them, and brought this translation in one copy to Russia, and gave this copy to Sukhotin.

I first printed it in a hundred copies on the hectograph, but this edition was difficult to read, and I decided to print it in some printing house, without specifying the time, city and printing house; I had help from Ippolitovich Kellepovsky, who was then an official of special orders under VK Sergei Alexandrovich. He had them printed at the Provincial Printing House; it was in 1897. S. A. Nilus reprinted these Protocols completely in his essay.

~ Philipp Petrovich Stepanov, former prosecutor of the Moscow Synodal Office, chamberlain, acting Councillor, and during this edition the head of the section of the track service (in the city of Orel) Moscow-Kursk yellow-yellodor.

I hereby certify the signature of the hand of a member of the colony of Russian refugees

of Old and New Futog (Cor. H. S.). Old Futog
17 April 1927.

Chairman of the Management Board
Colonies Prince Vladimir Golitsyn”⁴

TESTIMONY OF PRINCE VLADIMIR
VLADIMIROVICH GOLITSYN, NOBILITY OF THE
MOSCOW DISTRICT, MARRIED TO THE DAUGHTER OF
VP STEPANOV VERA FILIPPOVNA STEPANOVA (ON
THE FIRST HUSBAND BODISKO):

"In 1897, a unnamed lady gave Alexei Nikolaevich Sukhotin, landowner of the Tula Lip, county leader of the Cherny district, later the Polish vice-governor, the "Protocols" in the form of a manuscript, translated from a foreign language.

This manuscript was composed of separate sheets. The lady received this manuscript abroad.

N. Sukhotin directly gave this manuscript for distribution to his great friend, the engineer Philip Petrovich Stepanov, at that time the head of the Moscow-Kursk railway section, later the head of the road, and then

the Chamberlain of the Highest Court, and the Prosecutor of the Moscow Synodal Office and Honorary Guardian of the Moscow Presence of the Guardian Council, who died in Yugoslavia, in Belgrade, in 1932, December 24.

P. Stepanov during 1897-98 (it is not known exactly) with the assistance of his friend Arkady Ippolitovich Kelepovsky, an official of special assignments under the Moscow Governor-General V. K. Sergey Alexandrovich (later Governor of Ufa), who died in Yugoslavia in 1922-24, printed these Protocols in several hundreds of copies "as manuscript" in the printing house of the Moscow Governor-General. The manuscript itself, as well as the warehouse of these brochures, were in the apartment of F.P. Stepanov and were distributed among friends.

One of these copies was given by Stepanov to Sergei Rovich Nilus, the landowner of the Orlov Lip.

Sergei A. Nilus after processing the "Protocols", added some of his own interpretations, published them together with his work, "The Great within the Small and Antichrist, an

Imminent Political Possibility. Notes of an Orthodox Believer" in 1905.

All this was recorded from the words of Prince Vladimir Vladimirovich Golitsyn, member of the Highest Court and the district leader of the Moscow district, married to the daughter of the above mentioned F. P. Stepanov, in Belgrade on November 13th 1934.

Recorded by Count Illarion Sergeyevich Lanski, who lives in Belgrade.

All of the above testifies to the fact that in the question of the appearance of the "Protocols," it was certainly delivered from a secret source that revealed the secrets of Jewry, but out of fear of reprisal the source wished to remain anonymous. There can be no question of any ulterior motives by the Security Department of the Imperial Russian Police, since all participants in the first appearance of the printed "Protocols" in Russia acted solely on their own initiative, having all the data for the unconditional belief in the authenticity of the main manuscript of the "Protocols."

Note: The notes were made in the presence of F. P. Panov's daughter, who personally saw the first manuscript of the "Protocols" and knew personally all the

participants in the printing of the first "Protocols", from A. N. Sukhotin to S. N. Sukhotin. A. Nilus".²

TESTIMONY OF COUNT ILLARION SERGEYEVICH
LANSKY, RECORDED BY HIM IN THE THIRD PERSON:

"In Yugoslavia, in Bana Luka, a friend of Count I. S. Lansky Mankovskaya told him that her cousin Lotina told her in Futoga (Yugoslavia) in the presence of Count Lamsdorf-Galagan, that in 1896 (or 1897), she saw in the estate of Alexei Nikolaevich Sukhotin "Bears" of the Tula Lip, as Sukhotina's sister, Varvara Nikolaevna, in a gazebo in the garden rewrote the manuscript of Protocols written in green ink"³.

In addition to the above, there are several other evidence that the Protocols were read out among the delegates to the first Zionist Congress in Basel in 1897, but not as a document, but as a pamphlet that some of the participants liked, reflecting their thoughts and aspirations. In 1996 I was told by an aged monk of the Holy Trinity Monastery (Jordanville, USA) that he heard this in the 1920s from a man named Efron. Anastasia Shatilova from New York testifies to this in more detail: "Many of us who

were born in Yugoslavia, knew about Savelya Konstantinovich Efron, one of the publishers of the most famous in Russia "Encyclopedia Brockhaus and Efron. He testified that he personally participated in meetings in Basel and that the "Protocols" is indeed a note of the Zionists. Terrified by the meanness of Zionist ideas, SK Efron left this organization, accepted Orthodoxy and lived piously; he died in mid 20's in the Serbian monastery of Petkovica at the age of 75 years.

To this end, there is additional evidence from a participant in the Basel Congress, Alfred Nossig (Zionist delegate from Berlin). In 1901, he told the composer Paderewski that between the 32nd and 33rd meetings of the Council of Elders, T. Herzl read excerpts from the Protocols.

CHAPTER II

*French origin of the Protocols. - Originally from the Masonic lodges.
- Rosenkreutzers. - Memphis-Mitsraim. - The community of Zion.*



ANALYSIS OF THE TEXT of the Protocols of Zion leads to the conclusion that they were drawn up in France. All the main realities, facts, events and even the turns of speech show that the document was formed in the French political environment. As it was rightly noted, "frequent references to the aristocracy, to Catholicism, to liberalism, to education (classical education, &c.), to the republican regime and parliament, to the position of the press are quite similar to their position in France and are in no way similar to their position in Russia and Germany. Moreover, it seems to me that the author is not familiar with the situation in Eastern Europe. Otherwise, he would have mentioned the rebukes usually made to Jews in those countries: there a Jew is a kabbat and a loan shark and he kills, as they say, with vodka and usury"¹. ¹ According to the Protocols, France will be the center from which the Jewish king and the world government will govern mankind. The

forms of government, at least in the first stages, were also proposed by France. "The Council of State," says Protocol II, "will appear as a vassal of the ruler's power": it will be like an ostentatious part of the legislative body, as if it were a committee of the editor of laws and decrees of the ruler.

Here's the program for the new constitution being drafted. We will create law, law and court: 1) under the guise of proposals to the legislative body; 2) by presidential decrees under the guise of general regulations, resolutions of the Senate and decisions of the State Council, under the guise of ministerial resolutions; 3) and in the case of a convenient moment - in the form of a state owned company.

Despite the fact that the Protocols of Zion clearly define the Judeo-Talmudic, racist, misanthropic principles of treatment of the "unchosen" gods, this document in its form is more Masonic than purely Jewish.

Jewish leaders would certainly insist on establishing their historical forms of government and would never agree to establish a center of world government in France, not Eretz Israel, according to Jewish expectations.

The Protocols do not make any reference to the Torah, the Talmud or the Rabbinical literature, nor do they mention Eretz Israel, Palestine or Zionism.

Nevertheless, the purely Jewish ideology and way of thinking in the Protocols is everywhere.

Protocol No. 11: "God has given us, his chosen people, scattering, and in this seeming weakness of ours for all, all our strength has affected, which has now led us to the threshold of world domination.

Protocol No. 14: "When we reign, we will not want to have another religion, except our one god, with whom our destiny is connected by our chosen one and with whom our destiny is united with the destinies of the world <...> No one will ever discuss our faith from its true point of view, for no one will ever know it thoroughly, except ours, who will never dare to reveal its secrets".

The last phrase seems to explain why the Protocols do not discuss the Jewish faith and Talmudic concepts.

The limited use of purely Jewish terms, names and titles in the presentation of the indigenous Jewish tasks indicates that the drafters of the Protocols saw it as a transitional document, which

was mainly available for inspection in the Masonic lodges. Not revealing all the religious tasks and secret intentions of Jewish leaders, the Protocols serve to promote the ideas of conquering world domination among the spiritual allies of Judaism, i.e. Masons.

It can be said with sufficient certainty that the Protocols were created in French Masonic lodges.

Working for several years in the Special Archive of the USSR, which contained part of the documents of the Masonic Orders of France, taken by the Soviet Army as a trophy in 1945 from Germany (where they were moved by Hitler), I tried, in particular, to find any reference to the Protocols. Looking through much of the documents of the "Great East of France" and "the Great French Lodge" did not bring me any new information. Apparently, neither the "Great East of France" itself, nor the "Grand Lodge of France" were directly related to the creation of the Protocols.

However, in addition to the already named Masonic organizations, other organizations like rozenkreytsera and the Order of Memphis-Mitsraim played major roles in France.

The latter, according to Masonic historian H. Schuster, was transferred to France in the early XIX century by a Jewish merchant Michael Bedarid and

here he, together with his brothers Mark and Joseph, transformed the organization and expanded it. The ideology of the Order is based on a mixture of Judaism and paganism, and in particular the legend of Mitsraim, son of Hama, who came to Egypt, took possession of it and gave it his name (Mitsraim - the Jewish name of Egypt). "Mitsraim" creates a secret mystical teaching, based on the worship of Osiris, Isis and other pagan gods. The political doctrine of the Order was built on the foundations of the nation's secret power structures in order to establish the domination of the others". The system of the order "Mitsraim" consisted of four series: symbolic, philosophical, mystical and hermetic-cabbalistic. The system of membership and management of the Order was very complicated. The series were divided into 17 classes and 90 categories. Members of the 87-90th class managed the first three series, reaching 77th class. The lord prince prince of 78 led the fourth series. 90th class belonged to some unknown supreme lord.¹

From the very beginning, the leadership of the Order was associated with the revolutionary movement, and in particular with the Italian Carbonari. The Grand Master of the Order in turn were Madzini, Garibaldi and Theodore Royce.

Like A. Weisgaupt and the Bavarian Illuminati, the Order of Mitsraim claimed to lead the entire Masonic movement.

In 1843 the Order was closed by the police for its connection with the revolutionary movement, but during the 1848 revolution it was revived again in Paris. In its new form, its members were divided into 90 "categories of knowledge", divided equally into three series. In the higher, esoteric, classes were practiced with the Talmud and Kabbalah.

In 1851, the French authorities again intended to close the Order. So its leaders moved the Order to London. From there, "Mitsraim" is founded groups in Belgium, Italy, Spain, Romania, Switzerland, the United States, Australia and Germany, gaining a worldwide scope.² In 1875, "Mitsraim" merged with the sister organization "Memphis", thus obtaining a double name.

The activity of "Memphis-Mitsraim" was related to the personality of one of the main Masons of the XIX century - Papius (1865-1916). Beginning with membership in the Theosophical Association in 1887, Papius soon creates its "Czech Order of the Rose and Cross". In 1891 he became a Grand Master of the Order of Martinists, and in 1895 he became a member of the Order of the Golden Dawn. Later, Papius re-

ceived a Grand Master's degree from the Temple of the Eastern Templar of the Memphis-Mitsraim system in France.³

Apparently, the Masonic authors of the book "Holy Mystery" were referring to "Memphis-Mitzraim", when they claimed that they saw the Protocols in 1884 "in the hands of one of the members of the Masonic lodge, which belonged to himself and Papius and the great master of which he became." Not directly mentioning the name of the lodge, the Masonic authors clearly suggest that the same lodge was the place where the legend of Hormuz was proclaimed - the legendary Egyptian sage, the founder of the Order of the Rose and the Cross.¹

Aware of secret Masonic knowledge, the authors of the "Holy Mystery" believed that the original source of the Protocols of Zion was the ideology of the so-called Zion community, which was founded in 1099 in Palestine, on the hill of Zion by King Gottfried of Bouillon, head of the Satanic Order of the Templars, whose rituals included the worship of Bafomet. In 1188, the community of Zion broke away from the Order of the Templars and began to exist independently, thus saving itself from the defeat of the Templars in the early 14th century. The commu-

nity's future activities were carried out in absolute secrecy.

Among the secret members of the Zion community were Botticelli, Leonardo da Vinci, Newton, Cocteau, and Hugo.

As the authors of the "Sacred Mystery" write, "it seems that Zion dreams of uniting Church and State, of bringing together spiritual and temporal, sacred and ignorant, religion and politics." According to the Merovingian tradition, according to the community of Zion, the new king will "reign but not rule"; he will indeed be a monarch with mainly representative functions, while political administration in the narrow sense will be entrusted to others.

So, in the 19th century, the community... ..tried to create a new Holy Roman Empire, a kind of United States of Europe, a theocratic state that was both Habsburg and a radically reformed Church... World War I and the collapse of the great European dynasties failed that plan...

It should not be specified that these goals, of course, may be subject to serious speculation. But, anyway, it could be a trans-confederation, a kind of modern empire ruled by a dynasty derived from Jesus, endowed with temporary power... This

dynasty would reign over kingdoms and principalities, united by unions that form a kind of confederation, but not carried away by the inseparability of such a system. The Assembly, chosen by the people, will take over effective governance, as the European Parliament, with legislative and executive power.

In analyzing the Protocols of Zion and linking them to the community of Zion, the authors of the Holy Mystery draw the following conclusions.

"1. There is an original text that formed the basis of the official version of the "Protocols". This text is not apocryphal, but absolutely authentic. It does not reveal either Jewish thought or "Jewish international conspiracy", but rather a Masonic organization or a secret society like it, which includes the word "Zion" in its name.

(2) The original text on which the official version is based is neither violent nor provocative in its expression. It is a program that mentions a broader power, the expansion of freemasonry, involving the establishment of social, political and economic control. This program can also be applied to the secret societies of the Renaissance, the Society of the Holy Eucharist or the organizations of Andrea or Nodier.

3 The original text on which the official version of the "Protocols" is based fell into the hands of Sergei Nilus.

4. The official version of The Protocols of the Zion Sages, not being completely apocryphal, is likely a redrafted text. But behind these changes, as on the palimpsest or in some passages of the Bible, one can find traces of the original text. The references to a certain king, to the pope, to the international Church or to Zion were probably not very useful to Nilus - so he did not invent them himself, but since they were there, he had no reason to redact them. In short, if these footprints meant nothing in the Jewish context, they regain their meaning in the context of secret societies."

However, this is only one of several versions of the origin of the Protocols that we will have to familiarize ourselves with.

CHAPTER III

Masonic "Dialogue" M. Jolie. - Proximity to the Order of the Rosen Kreutzers. - Textual coincidence of some pages of the Protocols and the Dialogue. - The use of a common source. - The tragic death of Jolie.



THE STALEMATE IN THE STUDY of the Protocols is attributed to attempts to treat them as an authentic document of a meeting, convention or congress.

Textual analysis of Protocols allows us to conclude that even if they were once official documents, they were heavily reworked, with inserts and additions. This was proved by the results of comparison of the Protocols with other similar documents, and especially with the Masonic document "Dialogue in Hell between Machiavelli and Montesquieu".¹

A little-known French lawyer of Jewish origin, Maurice (Moses) Jolie (Joel)² drafted it in the form of a pamphlet against Emperor Napoleon III. The "Dialogue" was replete with gross insults against the Head of State, for which its author received 15 months in

prison. Joli's book would probably never have been remembered if it had not been for the textual similarity of some parts of it with the Protocols of Zion. It's true that the thoughts that were expressed in the Protocols were clear and energetic, whereas Joli's work sounded sluggish and vague. However, there was a clear sense of a single primary source in both documents.

The secret of the appearance of "Dialogue" is revealed by studying the political biography of M. Jolie. It turns out that this lawyer was a prominent member of the Order of Rosicrucians³, had extensive connections in the Masonic lodges, was familiar with a high-ranking Mason, A. Thier, the future president of France, and writer-Mason Hugo.

In the late 60's, the confrontation between the Masonic organizations of France and Napoleon III was monumental. The freemasons, who brought Napoleon III to power⁴ in 1861, used him to follow their policies, that were clearly not in his own interests. In addition, as wrote the historian of Freemasonry Copen Albanselli, Napoleon III "strongly refused to continue to further fulfill Masonic desires in relation to the foreign policy of religion in France, and from that time begins its fall."

The Emperor's intended to put the Mason's under his control. On January 11, 1862. Napoleon did not replace the great master of the "Great East of France" with a Freemason, but a person close to him - Marshal Mannion. The new great master enthusiastically began to eradicate Freemasonry. He restored to the ballots of the "Great East" free suffrage and combined the "Great Lodge" Order "with Mitsraim".⁶ However, soon Mannion died, and the organization of Freemasonry again returned to its previous state. Nevertheless, such an attack on Freemasonry by Napoleon was not forgiven.

A targeted press campaign is launched against the Emperor, and there is an active intrigue for its elimination. As part of this campaign, "the Dialogue" by M. Jolie is published. Given that Jolie belonged to the Masonic lodges, professed Masonic ideology and followed the Masonic discipline, his "Dialogue" in the context of the time was certainly the execution of the social order, reflecting the views, positions and aspirations of the freemasons. It is almost certain that to fulfill this order Joli used documents and materials obtained from the Masonic lodges, and his publication was approved by the Masonic leadership. Therefore, it is not surprising that the ideology of Jolie's "Dialogue" so closely coincides with the racist and anti-human doctrine of the Protocols.

The similarities between some of the provisions of the Protocols and Jolie's Dialogue mostly end at Protocol 15. The author (or authors?) of the Protocols then engage other sources. And this is not surprising. Whereas the previous Protocols dealt primarily with the general principles of Jewish-Masonic policy of conquest and retention of power, since Protocol 16, they have discussed the specific impact on different sectors of the population and spheres of activity: education and universities, advocacy, church and priesthood, protection of the regime and fight against dissenters, finance, loans, budget and currency, as well as Messianic provisions about the coming king of the Jews.

A comparison of the Protocols with Jolie's Dialogue leads to the conclusion that they contain the fundamental principles of Jewish-Masonic mystery politics. Whereas the Protocols set out these principles by the Zion sages; the Dialogue, by Machiavelli and Montesquieu - who have always been idols of freemasons, and the latter was even one of the founders of Masonic doctrine.¹

It's obvious that Jolie couldn't have made this kind of work himself. Moreover, and most likely, the Dialogue was not prepared for wide circulation, but for internal use among freemasons. This, in particu-


lar, explains the extreme rarity of Jolie's book, despite the fact that it was published in two editions - in 1864 and 1868.

Masonic lodges often published books that set out their goals, under the guise of historical and philosophical scientific publications. Such a book in Russia in the early twentieth century, for example, was the brochure "Italian Coalers", which under the guise of historical description of the charter, goals, objectives and rituals of Russian Masonic lodges, which were part of the Order of the Great East of the Peoples of Russia.

Jolie's fate after the publication of "Dialogue" was tragic. After serving time in prison, he fled abroad, where he participated in Masonic intrigues to overthrow Napoleon III. The fall of the Emperor in 1871 seemed to open up great opportunities for him. However, for some reason, he began to mop up his own comrades-in-arms. In mid-July 1878, he was found dead in his house. The official version was: suicide.²

CHAPTER IV

Coincidence of misanthropic ideology of secret Jewish, Masonic and revolutionary organizations. - Comparison of the Protocols with documents from the Illuminati, the Carbonari and the Alliance of International Brothers.

HE UNKNOWN ORIGINAL SOURCE lies not only in the Protocols and Jolie's Dialogues, but also in the documents of secret Masonic and revolutionary organizations at the end of the XVII-XIX centuries.

This is evidenced by the large number of semantic and textual coincidences between them. The English historian Nesta Webster was the first to notice these amazing coincidences back in 1921. In her opinion, this "confirms the theory that the Protocols are based on earlier prototypes"¹.

Perhaps most coincidentally, the content of the Protocols bears marked similarities to the Order of the Illuminati, which combined the features of the most demonic Masonic lodges and the Catholic Order of the Jesuits.

The Illuminati's main goal was to destroy Christianity, and establishing a world republic "without thrones and altars". To achieve these goals, the Illuminati permitted any means, even the most criminal and shameful methods - murder, intimidation, deception, blackmail, slander, bribery, &c.

The Order's organizer Adam Weishaupt preached Jewish ideas of special rights of the Elect, the minority. Private members of the Order knew only the nearest superiors, but none of their superior's superiors. Secrecy was kept under fear of death. Invisible superior officers could order any member of the order to commit a crime, and he had no right to disobey. Each member of the order was obliged to constantly denounce the other, attempts to evade this were severely punished.

Externally, by declaring the highest moral principles, the Illuminati committed the worst crimes. According to the plan for the destruction of thrones, the Illuminati organized the assassination of King Gustav of Sweden, participated in the intrigue that led to the execution of King Louis XVI and Marie Antoinette, prepared the assassination attempt on Catherine II.²

The Protocols have a significant number of similarities with the documents of the secret revolution-

ary movement of the Carbonari, associated, as I noted, with the Masonic Order of the "Memphis-Mitsraim". During the heyday of the Carbonari, their leaders also headed Memphis-Mitsraim. Like the Illuminati, the leaders of the Carbonari Madzini, Garibaldi, Saffi, and Bertani developed horrific plans to "liberate humanity from monarchies and priests" and build a world republic. The Carbonari become true "knights of the cloak and dagger", constantly practicing brutal murder of their political opponents, intimidation and blackmail.

Carbonari collaborated not only with "Memphis-Mitsraim", but also with other Masonic orders, and in particular with the "Grande Oriente d'Italia" and "Grand Lodge of the Nation". In 1820, in Turin, under the auspices of the Carbonari appeared another subversive Masonic association - the Triangle Lodge, which used the Savoy dynasty in its struggle for power.

In order to revolutionize the masses, carbonarians, like the "Zion sages", considered it possible to inspire people with the lowest feelings, to indulge their vices, believing that afterwards they will become more malleable to their demagogical appeals.

The most famous figure of the Carbonari movement was J. Garibaldi (1807-1882). He became a

Freemason in 1844 in the lodge "Shelter of Valor" (Brazil). While in the United States, Garibaldi joined the Luciferian American Freemasonry, actively participated in the work of the lodge "Tompkins number 471". (New York), was a friend of Freemason A. Pike.

Returning to Italy in 1863, Garibaldi became head of the Supreme Masonic Council of Palermo, and in 1864 - the great master of the "Great East of Italy". In 1881, Garibaldi was elected head of the Order of Memphis-Mitsraim.

In a letter to the Supreme Council of Masonic lodges of Scottish ritual written June 11, 1867, Garibaldi stated that the teaching of the great architect of the universe means the establishment of a world brotherhood between peoples. Later, in a letter addressed to the great master Mazzoni, Garibaldi compared the great architect of the universe with the "God of whom Madzini speaks". In the same letter, written in 1872, when the Internationals began their subversion against the peoples of the world, Garibaldi said: The "working partnership - a Masonic organization, all his emblems are Masonic too. So why are the working congresses held outside the bosom of the founding organization that gave birth to them? Doesn't democracy, i.e. the suffering classes, owe its

existence to the organization that first proclaimed the slogan of brotherhood of all workers? "1

In 1867, under the leadership of the great master of the "Great Lodge of Italy" Garibaldi was created an international Masonic organization - the League of Peace and Freedom, which proclaimed the idea of the United States of Europe as the first stage of creating a world government.

Within the framework of this Masonic league there is a secret organization - the Alliance of International Brothers, whose members were divided into three degrees of dedication. At the very top stood the "international brothers", who acted in complete secrecy. The "national brothers" were subordinate to them. The members of a semi-legal, semi-secret organization, the people's alliance of socialist democracy, were the lowest. The Masonic alliance, which had branches in several European countries, like the Illuminati or Carbonari, combined the features of freemasons and Jesuits. The "Knights of the cloak and dagger" of the Alliance of International Brothers was headed by a supporter of political banditry and terror. "Banditman"... - declared Bakunin, an irreconcilable enemy of the state and of the entire social and Danish system established by the state"2 . The head of the Alliance of International Brothers

addressed his organization members: "This generation should start a real revolution ...". "This generation must start a real revolution... must destroy all the existing policies, indiscriminately, with a single thought - "more and more". The forms of banditry can be different: ..". poison, knife, hinge, &c. ... Revolution sanctifies everything in this struggle... It will be called terrorism! They'll give it a loud nickname! Let it be! We don't care".³

CHAPTER V

The appearance of the Protocols in Russia. - Intentional misinformation. - From Krushevan and Menshikov to Papius and Herzl. - Mysterious woman and versions of abduction.



THE HISTORY OF THE PROTOCOLS in Russia is shrouded in deep secrecy and full of contradictions. This is explained by the ominous nature of the document. Russian people, who first managed to get it, not without reason feared not only for their lives, but also for the fate of their relatives and friends.

The first publishers intentionally wrapped the source of its appearance in a fog of misinformation.

The first publisher of the Protocols F. P. Stepanov in 1895-1897 did not make any preface to the publication and only 30 years later left a written certificate that he received them from the Chernogorsk district leader of the nobility A. N. Sukhotin. The latter, as already mentioned in Chapter 1, took them from a lady he knew living in Paris, who, in turn, found them via a Jewish friend. She then secretly translated

them and brought them to Russia. It follows that the kidnapper of the Protocols and its first translator are the same person.

In 1903, the Protocols were published in Russia in mass circulation in the newspaper "Znamya". Its publisher P. Krushevan provided the publication with the preface "From the translator", where he wrote: "The Protocols are written by the Zion representatives (do not confuse them with the representatives of the Zionist movement) and taken from the whole book of Protocols, all the content of which could not be rewritten because of the short time given to read them".⁴ Thus, as well as in the testimony of Stepanov, Krushevan and the kidnapper of the Protocols, the translator speak in one person.

The most authoritative publisher of the Protocols, S.A. Nilus, gives two versions of their appearance in Russia.

I. In the book "The Great in the Little...", Nilus writes: "In 1901, I managed to get at my disposal from a close person to me, now deceased, the manuscript, which with extraordinary clarity depicts the course and development of the world's fatal mystery of the Jewish-Masonic conspiracy, which has led the apostolic world to the inevitable end for him. The person who handed me this manuscript certifies that it is a

copy-translation of the original documents stolen by a woman from one of the most influential and most dedicated leaders of French-Masonry after one of the secret meetings "dedicated" somewhere in France ... This manuscript, under the general title "Minutes of the meetings of the Sages of Zion," I suggest that those who wish to see, hear, and listen."¹

II. In the third edition of the Protocols - in the book "Close, it is at the door..." - Nilus puts it a little differently: "In 1901, we managed to get one manuscript... This manuscript was titled "Protocols of the meetings of the Sages of Zion" and handed over to me by the late Chernogorsk district leader of the nobility, later Stavropol Vice-Governor Alexei Nikolaevich Sukhotin ... Along the way Sukhotin told me that he, in turn, received this manuscript from a lady who lived permanently abroad, that this lady - the Chernian landowner - and that she met in her some very mysterious way. Sukhotin also said that this lady gave one copy of this manuscript to Sipyagin, then Minister of Internal Affairs, on her return from abroad, and that Sipyagin was killed afterwards ... "²

Two more versions of the appearance of the Protocols in Russia are connected with the name of Nilus.

One - on behalf of Nilus, told by a certain Alexander du Shayla, an adventurer and a passerby, who probably wrote it by order of Jewish organizations in 1921. Du Shaila wrote: "I asked if through Mrs. K. "Protocols" have reached S.. A. Nilus? It seemed strange to me that this huge, barely moving, broken by trials woman could ever penetrate the "mysteries of the Kagala of Zion sages. "Yes," said Nilus, "Mrs. K. long lived abroad, in France; there, in Paris, she received this manuscript from a Russian general and gave it to me. This general managed to pull it out of the Masonic archive". I asked if the name of this general was a secret. "No, - replied Sergei Alexandrovich, - this is General Rachkovsky. A good, active man, who did a lot in his time to show the pull strings of the enemies of Christ".³ This version, as we will see further, is not supported by facts.

One more version, expressed also on behalf of Nilus, is based on a national legend: Sergey Aleksandrovich wrote: "after the first of his books had been published, an old and poor lady who was a landowner somewhere in the Oryol province visited. She asked if Sergei would dare to put publish the Protocols. They remained with her after the death of her son, who, in turn, received them from his wife, a Jew, who by some circumstances was in Paris. He was loved there by a Jewish girl who later adopted Chris-

tianity and married him. She took the Protocols secretly from the table of her father, who was one of the "Zion sages," and gave them to her fiancé, saying that they could be useful in Russia ... "4. This version, too, is not supported by facts and is purely legendary.

Later, Prince ND Zhevakhov managed to clarify some details of the personal testimony of S. A. Nilus. The Prince asked Stepanov's daughter, Princess VF Golitsyna. Remembering what she had heard from her father, she claimed that the manuscript of the Protocols of Zion, received by her father from A. N. Sukhotin, was in Russian; that the first edition on the rights of the manuscript, without indicating the printing house where it was printed, was also in Russian; that probably the manuscript received by her father was the original manuscript, which N. Sukhotin received from an anonymous lady, and it is unknown whether it was previously translated into Russian from another language; that S.A. Nilus received from her father the same Russian manuscript, which her father had received from A.N. Sukhotin.

The main conclusions when considering these versions are the following:

- The Protocols were stolen from a secret Masonic vault;

- the manuscript of the Protocols has been translated into Russia;

- The kidnapper and translator of the manuscript was a woman whose name was somehow hidden even in the 1930s.

According to Leslie Fry, a researcher of the Protocols of Zion, this woman was Juliana (Justiniana) Dmitrievna Glinka (1844-1918), the daughter of the former Russian ambassador to Brazil and Portugal, the maid of honor of Empress Maria Feodorovna. Fry, not bothering to refer to sources, composes a real detective story with court intrigue.²

According to this story, Glinka was a secret Russian agent in Paris. In 1884 she managed to gain access to the secret vaults of the Masonic lodge "Mitsraim". She bribed the member Shorst-Shapiro. And he took the Protocols out of the vault for 2500 francs and let her copy them for one night. Having made a copy of the document, Glinka urgently left for St. Petersburg, where she handed it over to Generals Orzhevsky and Cherevin to then be handed over to Alexander III. However, Cherevin, fearing the revenge of the Jews, was afraid to hand over the Protocols to the Tsar. The Freemasons learned of the loss and began to pursue Shorst, who was forced to flee to Egypt. But

the freemasons found him there and killed him. "So the French police testify."

Even under these conditions, Glinka does not lose hope of publishing the document: she intercedes for it before the highest echelons of the empire. But the sages of Zion wanted to destroy the witness to their secret. There is an intrigue then against Glinka. In 1890, in Paris, a Russophobic book was published titled "Holy Russia: court, army, clergy, bourgeoisie and people." On the cover was marked the name of the author - Paul Vasily. Alexander was told that this was in fact the maiden Glinka. Having acquainted himself with this really dirty book, the Tsar ordered the exile of its "author" to a family estate in the country. In fact, the author of the Russophobic book was a French writer Juliet Adan, who used the materials of Princess Demidova-San Donato, Princess Radziwill and the services of a Jewish writer Ilya Zion.

L. Fry's version is based on rumors and speculation and has little validity. It is quite true only of what relates to the release of the anti-Russian book by Paul Vasily, and the indignant reaction of Tsar Alexander III. The rest of the facts cited by Fry cannot be verified.

In 1922, another version of the emergence of Protocols in Russia was put forward by Colonel F. V.

Winberg. "The Russian government," wrote Winberg, "has known for many centuries the bloody paths followed by Jews. It knew who prompted the murder of its kings and dignitaries, it also knew that the Jews and Freemasons are actively implementing a plan to overthrow all the thrones and altars, partly implemented in the 18th century. Therefore, when it became known that the Zionists in the fall of 1897 decided to convene a congress in Basel, the Russian government, as we were told by a person who for many years held a prominent place in one of the ministries in St. Petersburg, sent there such an agent. The latter bribed a Jew who enjoyed the trust of the Freemasonry's High Authority and at the end of the congress was commissioned to deliver the reports of secret meetings in Frankfurt from where the Jewish lodge, founded on August 16, 1807, with the name "Towards the Dawn", kept in touch with the "Great Orient of France" for a century. This trip was a splendid occasion to carry out the intended enterprise. On the way, the messenger spent the night in a small town where a Russian agent was waiting for him with a group of scribes who took copies of the documents overnight... The haste of such a secret night's work could naturally reflect on some incompleteness of the written off reports, which were compiled in French. It is also very likely that the person who sold the secret of his fellow tribesmen on the system of all

"Azefs" always play on two fronts, could conceal an important part of the work of the Congress; in the text of the "Protocols" we do not see any direct resolutions on the nearest, practically planned actions; but nevertheless, in their aggregate, the copies made gave a very complete program of revolutionary goals and revolutionary tactics, painted with pure hatred for the Christian faith, for the Christian world"1 .

Subsequently, the Winberg version was slightly modified. The Protocols were written off not abroad, in one of the cities lying on the road from Basel to Frankfurt, as previously assumed, but in Verzhbolov when Naum Sokolov moved the Russian border. In this version, the lady is also mysterious, but still she was helped by agents of the police who carried out technical tasks on their own, that is, arranged so that N. Sokolov was forced to stay for a day in Verzhbolov, put him to sleep and gave the lady a copy of the Protocols for so long that she could get a copy of them.

Russian journalist M.O. Menshikov contributed to the creation of a new version about the ways the Protocols appeared in Russia. He told about his meeting with a secular lady who had the Protocols. The meeting dates back to 1902. The "Protocols of this conspiracy and their interpretations were kept in

deep secrecy... - "he wrote down from this lady's words. - Recently, they have been hidden in Nice, long chosen as the secret capital of Jewry. But - such a frivolous age - these Protocols have been stolen. They fell into the hands of a French journalist, and from him somehow to my elegant hostess. She said that she translated the excerpts from the precious documents in Russian with great haste and thought that it was better to hand them over to me".²

A significant element of uncertainty in all previous versions of the appearance of the Protocols in Russia leads to the idea that this document could have been brought to Russia by some of the representatives of Jewish-Masonic circles and somehow fell into the hands of Russian writers and journalists. This version has not been worked out before, but it is quite probable.

If we assume that the Protocols were created by the Masonic Order of the Rose and Cross or Memphis-Mitsraim, one of the likely ways to get them into Russia was the arrival in St. Petersburg of the Master of the Order, Martinists Papius (1900) and his friend Philip (1899).

Both Masons managed to penetrate for some time deep into the Russian Court and even tried to create a Masonic lodge there, which, of course, failed. It is

known that they tried to involve many courtiers into their organization. It should be recalled that Sukhotin and Stepanov, who first came into the hands of the Protocols, were close to the court sphere, and later became chamberlains of the court. Stories about the theft of the Protocols in France, a mysterious woman who, according to some researchers, was Y. Glinka, most likely deliberate disinformation, in order not to compromise the Royal Court.

The founder of the Zionist movement T. Herzl could bring the Zionist Protocols to Russia. In August 1903 he came to St. Petersburg in order to gain the support of Zionism from the Russian government. Meeting with the Minister of Internal Affairs VK Pleve, Count S.. Witte and a number of other Russian statesmen, Herzl tried to deceive them and present Zionism as a harmless movement for the return of Jews to Palestine, rather than as a global subversive organization that unites all the Jews of the world in the struggle to achieve the goals of Talmudic Judaism. The Left, who agreed to support the departure of Jews from Russia, refused to provide them with domestic loosening to the detriment of the interests of the Russian people.³ After St. Petersburg, Herzl went to the Russian city of Vilna, which at the time was the ideological center of

Talmudic Judaism (Sanhedrin) and the residence of the Vilna gaon, called New Jerusalem among the Jews. It was also the centre of the Hasidic sect of the Jews, led by Lubavitcher rabbis.

The head of world Zionism was accepted by the Sanhedrin and the Gaon as a triumphator. "Through excited Jewish lanes, - writes Herzl - I nevertheless brought to the administration of the Jewish community, where representatives (Gaon, Hasidim. - O. P.) and crowds of delegations were waiting for me ... Later I was visited in the hotel by various delegations, who presented me with gifts, and again crowds dispersed by the police were gathering.

After the reception of delegations in the country house of one of the members of the Sanhedrin - Ben-Yakov - a banquet was held in honor of Herzl, before which political issues were discussed in a narrow circle. The banquet was toasted for the speedy establishment of Jewish power, and some of those present drank to Herzl as the future King of the Jews.

Here is how Herzl himself remembered this: "A young worker in a blue blouse caught my eye. His coarse, decisive features gave me reason to believe that he is one of the revolutionary "Bundis", but he struck me with a health retort in honor of the time when "King Herzl" will rule."

It is possible that it was on this evening that Herzl shared with his comrades-in-arms ideas from the Protocols, which were always in harmony with his own thoughts. Although Herzl was not the author of this document, the rumour cemented this honour for him. Thirteen years after his death in 1917, in Moscow a brochure titled "Extracts from the Protocols of the 1st Zionist Congress, which was held in Basel, reported to the council of elders "Prince of Exile" Theodore Herzl." was published. The extractions were based on Protocols 1-12, 14-15, 17, and 23.

It's an interesting coincidence. Herzl left Russia on 17 August 1903, and the Protocols began to be published in mass circulation in the newspaper "Znamya" from 27 August of the same year.

Once again, analyzing all versions of the appearance of the Protocols in Russia, with full certainty we can only dwell on the version of F. P. Nova. It proves true, though it is absolutely obvious that Stepanov does not agree. He does not name the real source of the Protocols.

Stepanov's version, in particular, confirms the existence of the 1895 edition, which was kept in the Lenin Library of the USSR as early as the 30s. In the 60s, when I checked the library's holdings, this copy had mysteriously disappeared. Researchers working

with this copy told me that the title on its cover was written in Slavic script, and that the text was rewritten by hand in two or three styles of handwriting.³


There is a firm evidence of the existence of the 1897 edition in the Tula provincial printing house. This edition was used to draw up a secret document in the U.S. State Department. It was passed there, apparently, by Boris Brazol, military intelligence officer of Russia, and later writer.

The English researcher Norman Cohn, who studied this edition, stated that the excerpts from the Tula edition of 1897 are "almost identical to the text later published by Nilus, which is the basis for all subsequent editions around the world".

At the end of the 19th century and at the very beginning of the 20th century, hundreds of copies of the Protocols spread throughout Russia, many of them were printed on a typewriter or even copied by hand. As G.B. Slizberg, for example, wrote, the Protocols of Zion were first spread in St. Petersburg back in 1899. "One copy of the manuscript fell into the hands of S. J. Witte, and he commissioned me to write a note on this subject, which I gave him. The text of this note remained in my archive in St. Petersburg".⁴

CHAPTER VI

Widespread publication of the Protocols during the Russian-Japanese War and the Jewish Revolution in Russia. - P.A. Krushevan. - GV Butmi. - S. A. Nilus. - Seventeen editions in three years

INCE 1895, THE PROTOCOLS had been in Russia for nine years. The document was so monstrous that the Russian people did not want to believe in the possibility of its reality. The Russo-Japanese War of 1904-1905 and the revolution that began with it dispelled all doubts. The Russo-Japanese War was unleashed by Jewish circles in the United States and England. Jewish bankers Rothschild, Schiff, Warburg, Milner provided Japan with huge loans for the war with Russia. From the United States alone, the Japanese government received a credit line of \$400 million.

A meeting of "opposition and revolutionary parties" was held in Paris with the money of the Jewish banker Yakov Schiff. All subversive, anti-Russian forces united under the auspices of Jewish leaders. A war was thereby unleashed against our people. The money of international Jewish bankers was used to

send a large number of weapons to Russia for the militants, the whole country was swamped with terror and the mass murder of Russian statesmen, government officials, army and police. Thousands of the best Russian people had been killed, out of the darkness - by the most despicable methods.

The words of the Protocols on the "Jewish system of curbing the Goyim governments" were fully implemented: "We will show our power to one of them by assassination, i.e. terror, and if we allow their rebellion against us, we will respond with American, Chinese or Japanese guns" (Protocol 7). Let us recall that these words in the Protocols were recorded long before the Russian-Japanese war.

Realizing that the plans of the authors of the Protocols began to be implemented in the most horrible forms and the Anti-Christ's attack on Russia had become irreversible, those Russians who had the document in their hands, decide to publish it.

The first publisher of the Protocols was the Russian writer and prominent public figure Pavel (Pavolaki) Aleksandrovich Krushevan (1860-1909). Jewish bandits from secret organizations repeatedly tried to kill him, once seriously wounding him, but even this could not intimidate him. A few months

before the war and revolution, he tried to warn the government about the beginning of the "Jewish-Masonic offensive. Revolutionary struggle against Russia, as we know, began simultaneously with the Russo-Japanese War, in January 1904. It was in this month that the subversive liberal-Masonic "Union of Liberation" (headed by Masonic P. B. Struve) was transferred from Switzerland to Russia.

Krushevan was the publisher of the newspaper "Znamya", a publication that bravely and uncompromisingly stood against the enemies of the Fatherland. From August 28 to September 7, 1903, the full text of the Protocols was published in nine issues of this newspaper under the title "Program for the conquest of the world by the Jews". The foreword and afterword to the first publication were apparently written by Krushevan himself, and in addition, in the "Banner" was printed an article by S. A. Nilus [editor: or someone related to him?].²

The text of the Protocols in the newspaper "Znamya" was noticeably different from the one by S.A. Nilus. The Protocols themselves were received by Krushevan, apparently, from Nilus. However, Krushevan processed the text somewhat freely, trying to adapt it to the realities of Russia.

In January-February 1905, another publication of the Protocols was published in the newspaper "Kazan Telegraph" (26-29.1.1905; 1.2.1905). In the editorial preface it was reported that the Protocols arrived in the Kazan province in "handwritten form and were printed in the newspaper at the request of subscribers".

The editorial staff of "Kazan Telegraph" directly connected the activities of Jewish organizations with the revolutionary events in Russia, so the Protocols were entitled "The Role of Jews in the Russian Revolution: The key to understanding the main source and main engine of all the unrest and misfortunes that have gripped and devastated Russia in recent years".

Shortly before the October Uprising of anti-Russian forces in Moscow, the Czar contributed to the publication of the Protocols. They were published under the title "Ancient and New Protocols of the Assemblies of the Sages of Zion". It is said that they were handed out to confused Jewish workers on barricades, after which many of them turned their weapons against [editor's note: the Jews or those that handed out the Protocols?].¹

Krushevan's publication became the basis for a number of other publications carried out by the fa-

mous Russian public figure Georgy Vasilyevich Butmi (1856-1927). Jewish terrorists tried to kill this courageous man many times, sending blackmailers to him, one of them, a certain Diment, who threatened him with weapons, Butmi shot him and the court acquitted him.² Back in 1898, Butmi published the book "Capital and Debt", which revealed the essence of the parasitic Jewish capital, which created a world economic order that allows a bunch of Jewish bankers to manage the absolute majority of humanity. Butmi proved that financial manipulation of gold enriches Jewish bankers at the expense of the rest of humanity. The natural resources of the countries are transferred under the power of international businessmen, and industry suffers great losses. Economic resources of Russia and other countries are automatically pumped over in favor of the Jewish masters which only the firm authority of the autocratic state can stop.

Having taken possession of the Protocols, Butmi was struck by the similarity of the ominous designs figured in the protocols with his own conclusions, which he had made while studying the activities of Jewish bankers. Butmi edited the text of the Protocols and made small inserts on Russian themes about wine monopoly, banking, and finance.

At the end of 1905 in St. Petersburg, Butmi printed his first edition of the Protocols under the name: "The Root of Our Disasters" - and with a headline corresponding to the text of the document itself: "Where is the root of modern disorder in the social order of Europe in general and Russia in particular. Excerpts from the ancient and modern Protocols of the Zion Elders of the World Society of Freemasons".

The publication was permitted to be widely published on December 12, 1905, at the very apogee of subversion by the Satanic, Jewish forces against Russia. In the bloodbath of revolutionary crime and mass murder of Russians, this modest text proved to be a convincing answer to many questions of that time. Within two or three weeks, the Protocols was sold out everywhere. Less than a month after the publication of the first edition, on January 11, 1906, in St. Petersburg, Butmi, with the support of the Union of Russian People, issued a second, supplemented edition, but under a different name: "Presentations. Enemies of the human race" - and with the title preceding the text: "Protocols extracted from the secret vaults of the Zion Head Office where the root of modern disorder in the social order of Europe in general and Russia in particular has arisen". The foreword to this publication was signed by Butmi himself. The book also included his "Help on the Jews,"

and its "Rabbi's Speech" and the afterword. In this form, the Protocols were published in St. Petersburg five more times: three in 1906 and two in 1907. In addition, the publication of Butmi was reissued in Kazan in 1906 under the title: "Excerpts from the Freemasonic Protocols."

In 1905, almost simultaneously with the first edition of Butmi, another publication of the Protocols was published, carried out by the outstanding Russian spiritual writer Sergei Alexandrovich Nilus (1862-1929). The Protocols were included in the second edition of his book "The Great within the Small and Antichrist, an Imminent Political Possibility. Notes of an Orthodox Believer" (Tsarskoye Selo, printing house of the Tsarskoye Selo Committee of the Red Cross, 1905. Circulation of 2000 copies). This publication later became a classic - it was on its basis that all subsequent (after 1919) editions of the Protocols in many countries of the world were carried out.

In just three years of the Jewish Revolution in Russia (1904-1907), there were published at least 17 editions of the Protocols. They were read out at meetings and in military units, discussed in families, distributed among relatives, friends and neighbors. To many Russian people, they opened their eyes to the nature of what was happening in Russia and

certainly played a role in consolidating their efforts against the dangerous and secret enemy.

Despite the widespread use of the Protocols, no revolutionary, Jewish or Masonic organization of the time dared to protest them as a forgery. The correspondence between what was happening and the plans of the authors of the Protocols, apparently, struck and persuaded not only the Russian people, but also the Talmudic Jews and Masons.

The original version of the Protocols was not divided into chapters, but represented a series of arbitrary passages. In the newspaper version of Krushevan, this feature of the original was preserved, but Butmi divided the text into 27 protocols, and Nilus - into 24. However, Nilus began to number the Protocols, only starting from the 1911 edition, in his 1905 edition the Protocols were not broken down, but only stated: the "next protocol", "another protocol", &c. All this once again showed that Krushevan and Nilus dealt directly with the original source, and Butmi used and worked on the text they had already prepared. At the same time, it is clear that the idea to organize the text of the Protocols and number them belongs to Butmi.

In publishing his version of the Protocols, Butmi used the text from the Znamya newspaper,

eliminating the preface and afterword written by Chevan.

The differences in the text of the Protocols in the Krusevan and Butmi versions are relatively small. In the 17th protocol, Butmi (15th protocol of the Nilus) does not have the paragraph "Mysticism of Power", which Nilus and Krushevan have. In the 21st protocol, Butmi (17th from the Nile) does not have a large paragraph about the Bar, which is contained in Krushevan and Nilus. In the 23rd protocol, Butmi made a number of additions, formulating the essence of the financial policy of Jewish bankers.

A few insertions from Booth also introduced into the protocol number 27; the last ten lines in this protocol are absent from Krushevan and Nilus, that is, they are written by Booth himself to explain the ideas of the Protocols.

There are much more differences in the text of the Protocols between the Krusev  n and Butmi versions on the one hand, and the Nilus version on the other. The latter has edited the original more thoroughly. The text of the Nilus Protocols of Zion is more advanced in form and better systematized. The Nilus not only gave its numbering to the Protocols, but also introduced explanatory subheadings in front of each of them, making it easier to work with the text.

CHAPTER VII

Prosecution of the Protocols by the Interim Government. - Burning the "reactionary document" by revolutionary soldiers. - Attempts to blame the Russian police. - Shortened edition of the Protocols of Zion in Moscow. - Russian autocracy - the main enemy of Judaism.



THE REVOLUTION OF 1917 IN RUSSIA became a turning point in human history. It was with this revolution that the practical construction of the International Jewish kingdom and the Judeo-Talmudic world order began. To most, the Protocols seemed a delusional utopian idea of Talmud fanatics, but in 1917 it became a fait accompli. However, the Jewish character of the revolution in Russia was not denied by the Jews themselves. The "revolution in Russia," wrote prominent Zionist Jacob de Haas, "is a Jewish revolution, for it is a turning point in Jewish history. The situation is due to the fact that Russia is home to approximately half of the total number of Jews living in the world, and therefore the overthrow of the despotic government should have a huge impact on the fate of millions of Jews both liv-

ing in Russia and those many thousands who have recently emigrated to other countries. Moreover, the revolution in Russia is Jewish also because Jews are the most active revolutionaries of the Tsarist Empire.”

The last edition of the book by Nilus "There is near, at the door: about what they do not want to believe and what is so close", containing the texts of the Protocols, was published a month before the abdication of Emperor Nicholas II in five thousand copies. The masonic Provisional Government, which seized power, had among its first acts, the issuing of an order signed by A. F. Kerensky to destroy the entire circulation of the "reactionary book". A team of revolutionary soldiers came to the book warehouse, pulled them out and burned them. From the entire circulation remained a little more than a tenth - about 600 copies.²

"My book about the coming Antichrist, "wrote in late 1917, S. A. Nilus, "was published in January 1917, and on March 2 of the same year Tsar Nicholas II abdicated the throne for himself and his son. The House of Romanov ceased to exist, and the provisional Russian government did not hesitate to declare Russia a republic. What my book predicted as

possibility, became a fact already committed, the property of the past.

It is not necessary to be a prophet to predict the destruction of all Monarchic states, not excluding the "victorious" Germany with its allies. It will not pass away with that peaceful world congress, which expects to end a world catastrophe that is still ongoing, but which is close to its final moment.

By the word of St. Paul and according to the holy tradition, the seizure of the Restrainer represents the nearest and most important sign, a sign of the coming of the time when the lawless one will be revealed, whose coming, according to the action of Satan, will be accompanied by signs, wonders, and false miracles, and the unrighteous lost who will not accept the love of truth for their salvation (2 col. 2, 7-10) ".3

The Provisional Government not only sought to destroy the Protocols of Zion, but also entrusted one of its commissioners, a prominent Masonic figure C. G. Svatikov, to determine their origins. In the summer of 1917, Svatikov went to Paris for the elimination of Russian intelligence abroad and along the way tried to investigate the "case of the Protocols of Zion". Even then, this Masonic conspirator pushed the unsubstantiated version that they were fabricated by


the Russian police, headed by the head of the Russian agency abroad PI Rachkovsky (? -1909). Putting forward his version, Svatikov failed to cite a single piece of evidence, except for unsubstantiated denials of a certain Bint, a Russian agent in Paris and a French citizen, by Jewish origin. This Bint, after the disbandment of Russian foreign intelligence, was in dire need of money and promised Swatikov for a long time to sell papers related to his work in the Russian foreign agent, and among them a certain "Zion Document". In an effort to lure more money out of Svatikov, he regularly "fed him with promises", and never fulfilled them. The "Zion document" turned out to be a bluff - a list of several books on Jewish topics.

Despite the persecution of the Protocols, the Provisional Government could not stop their proliferation. Developments in the country have constantly confirmed the "killer truth" of this document.

In 1917, in Moscow, on Bolshaya Sadovaya Street, in the printing house "Russian Printing" an abridged version of the Protocols was published.

CHAPTER VIII

The popularity of the Protocols in the civil war. - New editions of the document from the Crimea to Vladivostok. - The struggle against them by Masonic white governments. - The death penalty for keeping Protocols in Soviet Russia. - Bolshevism as an embodiment of the Protocols programs. - Zundera's secret document.

URING THE CIVIL WAR, when many forecasts of the Protocols came true, their popularity among Russian people increased dramatically. Protocols were passed from hand to hand, rewritten, and reprinted. For any edition of the books by Nilus and Butmi containing the Protocols, there was a fabulous amount of money paid.

New printed editions of the document were also appearing. In the summer of 1918, the Protocols were published in Moscow and, together with the officers who had gone to the Volunteer Army, were forwarded south. In the same year in Novocherkassk, tens of thousands of copies were published as "the Protocols of Zion, a plan for the conquest of the world by the Jews", publisher I. A. Radionov. In Simferopol, the

same mass circulation is published a book printed on pink cigarette paper under the title "13 Protocols of Zion, or What a Jew wants, what one achieves" (26 p., publisher "Ovod", with a short preface and afterword). This publication was based on the publication of G.W. Butmi. This book was later published as a second edition in Alushta.¹

One by one in the period of 1918 through 1920 new editions of the Protocols were published in Vladivostok, Irkutsk, Omsk, Rostov-on-Don, Taganrog, Khabarovsk and elsewhere. A special edition of the Protocols was printed in Japan in Russian and shipped to the Russian Far East for distribution.

In the White Army, Protocols were distributed to officers and the most conscientious part of the soldiers. However, the liberal-Masonic leadership of the White Army, the government of Kolchak and especially Wrangel diligently prevented this. As Jewish researcher I. Cherkover reports, "according to some reports, in the beginning of 1919, a group of monarchists in Omsk, led by Captain Krashenninikov, tried to distribute Protocols among the troops of Admiral Kolchak and the population of Siberia, but Kolchak as took decisive measures, because he feared the public opinion of America, which he was guided by. In

October 1919, the same Krashennnikov, being in Vladivostok, again tried to distribute Protocols with pogromic purposes, but foreign missions intervened, and the Protocols were as if confiscated by the police".²

An even more active fight against the spread of the Protocols was conducted by the government of General Wrangel, in which the key role played prominent figures of Judaism (MM Wynawer) and Freemasonry (PB Struve, N. S. Tagantsev, MV Bernatsky). This is what one of Wrangel's officers - Colonel A. Doronin - remembered about it:

"In 1920, I was the head of the Simferopol branch of the political part of the headquarters of the Commander-in-Chief.

During the summer (the month and date I do not remember), Wrangel, passing through Simferopol, called me urgently to the station in his train. I appeared and was introduced to his salon-carriage by the aide to the commander-in-chief.

Wrangel suggested I sit down and said:

- Let me shave in your presence, Colonel, or I won't have another stop on the way, I need a shave. As long as I'm shaving, you and I will talk.

I sat down on the chair I was offered, and the commander-in-chief, while preparing, asked:

- Are you familiar with this brochure, Colonel?

At the same time, he pointed to a small round table, standing in the corner of the salon, on which lay some unbound book.

I looked in the direction of his hand and immediately recognized by the cover the "Protocols", which I saw the day before in the hands of a newspaper seller offering them to the public coming out of the Metropol Hotel after the lecture.

When asked by General P.N. Wrangel, I answered in the affirmative.

- And who's distributing them in town? - the commander-in-chief asked.

"I don't know who distributes them in the city," I replied, "but yesterday at a lecture in "Metropol" I saw them sold by a newspaper boy, whose name I don't know, but I know his name and his face and can find out."

"So what does the governor do?" asked Wrangel.

“The governor is inactive, and the vice-governor is encouraging the sale I witnessed yesterday.”

“Did you report this to HQ?”

“That's right, I sent an urgent report on this today.”

Then the general moved on to other topics, and five minutes later I left the car of the commander-in-chief.

When I got back to my office, I literally didn't get to my desk before the phone rang. The vice-governor called.

“Is it true, Colonel, that the commander-in-chief asked you about the Protocols,” he asked me.

I confirmed that this was indeed the case, and in response to the confirmation, I heard the Lieutenant Governor's question on the phone in a surprisingly inept way:

“Why not sell them?” - and the phone went off.

Soon I learned that the Lieutenant Governor had been fired and I had seen no more "Protocols" on the open market in the city.

In Soviet Russia, according to a decree of the Council of People's Commissars of 1918 and the explanation of the People's Commissariat of Justice, the storage and dissemination of the Protocols was to be punished by the death penalty without trial. Keepers of this document were equated to bandits and bombers and immediately shot at the nearest wall. This reaction of the Soviet government to the Protocols was primarily due to its national composition (90 percent of it was composed of Jews) and extreme anti-Christian and anti-Russian orientation. The Jewish Bolsheviks saw the danger of revealing their secret machinations in the propagation of the Protocols. Terror and famine, as the main methods of governing the hostile Russian people, were disclosed in the Protocols long before the rise to power by Jewish Bolsheviks. Many prominent minds of the time directly linked Bolshevik politics to the program of the Protocols. "Bolshevism," wrote Henry Ford, a prominent American entrepreneur, for example, "has an international program of Protocols... ...Russian action is just an international rehearsal." Ford saw the idea of a world revolution as a form of a world Jewish kingdom.

A number of publishers of the Protocols directly link Bolshevism to the Jewish program of the Protocols.

In 1919, in Yokohama, publisher D. Uralets (publishing house "Eureka") published a brochure in Russian entitled "Bolshevism and You. 24 Protocols of the Zionist (so in the source - O.P.) congress in Basel in 1897. On the publication of S. Nilus". In the afterword, it was noted: "Three years of revolutionary decline have passed over our homeland. Centuries of sweeping and shuffling have passed, intellectuals have been cut off, people have been feral and are dying out. In the very heart of our country, where information is shrouded in mystery, the same agents of Zion nest themselves, about whom so much has been said in the Protocols of the Zionists."

Now it can be categorically stated that the people at the head of Bolshevism, the inspirers of it, are these Zionist agents.

In the same year of 1919 in Khabarovsk, someone published a brochure entitled "Documentary data proving the origin of Bolshevism, and what Bolshevism really strives for". In the preface to this publication it was stated that the "records (minutes) of 24 meetings of the leaders of the Zionist and Masonic organization were stolen from them in Paris by a Frenchwoman in 1902."

The ideas of the Protocols were very popular among Jewish Bolsheviks and in the top leadership of

the Red Army, which at that time consisted mostly of Jews. In December 1919, during the battles at the Estonian border, battalion commissar Zunder of the 11th Red Army Rifle Regiment died. In his belongings, a suspicious document was found with the sign "secret" in the Jewish language. The local authorities translated the document and published it in two Estonian newspapers "Postimees" in Jurjevo (Dorpta) and "Teetetzha" in Revel. In March 1920 this document appeared in the English newspaper "Morning Post" and later in several other publications.

The secret document found said in particular: To representatives of the departments of the International Jewish Union.


Sons of Israel! The hour of our ultimate victory is near. We stand on the eve of world domination. What we could only dream of is now becoming reality. Until recently, the weak and helpless, now we are proud to raise our heads thanks to the general world collapse.

However, we must be careful, for it is safe to predict that after stepping over the broken altars and thrones, we must go even further on the path we have planned.

We have mercilessly criticized and ridiculed the authority and beliefs of religions alien to us through successful propaganda and exposés. We have overthrown the shrines of others, we have shaken their culture and traditions in the nations and states. We have made everything to subordinate Russian people to the Jewish power and to force it at last to become before us on knees. We have almost achieved all this. However... we must be careful, because our original enemy is enslaved Russia. Victory over it, achieved by our genius, may one day, in the new generations, turn against us... ”

CHAPTER IX

The triumphant march of the Protocols around the world. - Translation into all major languages. - Numerous publications. - Mass circulation. - The decisive role of Russian monarchists. - The world secret conspiracy becomes public. - "Covenants of salvation of Russia from the yoke of the Jews." - "Appeal to the Antichrists" by the Grand Duke Aleksandr Mikhailovich

N THE SUMMER OF 1919, the Protocols crossed Russia's borders and began to spread rapidly in Western Europe and America. The first foreign edition of the Protocols appeared in Germany. It was carried out by the prominent public figure Gottfried Zur-Beck,¹ editor of the magazine *Auf Forposten*. Zur-Beck provided his edition of the Protocols (translated from the book of Nilus 1911) with extensive preface and commentary. The book was a resounding success and was instantly sold out. In the same year of 1919, the publisher issued two more copies of this book, and they too quickly sold out. In 1920, Tsur-Beck carried out three editions of the Protocols and again successfully

sold them. In the 20's and early 30's, Tsur-Beck publishes 12 more editions of the Protocols, and they all also quickly sold out. The Protocols were by then becoming well known to many German statesmen. In the Reichstag, the Count of Reventlov openly read them. In 1920, the head of the Gammer publishing house (Leipzig), Dr. Theodor Fritsch, became the publisher of the Protocols in German. He published the Protocols in a somewhat reduced form, making them a truly mass publication.

A few months after the first German edition of the Protocols, Zur-Beckom published their Polish edition. The Catholic priest Erward became their translator and publisher. This publication was followed by a new Polish edition in a "huge number of copies".

Since 1920, the Protocols have been published in many publications in English, French and Italian.

In England in 1920-1924, three translations of the Protocols were published at once, each of which had several editions. One of them was made by Victor Marsden, a former Petrograd correspondent for the English newspaper Morning Post, who by some miracle managed to avoid death in the walls of the Cheque and learned from his experience the character of the Jewish world order established in Russia.

Many Englishmen were impressed by the reading of the Protocols. The English newspapers Morning Post and The Times placed a number of articles demanding investigations into the "world Jewish conspiracy". "Did we avoid Pax Germanica at the cost of the extreme tension of the entire state body just to fall under Pax Judaica? ", the Times asked anxiously.¹ The Morning Post published a series of articles about the Protocols of Zion (including their almost complete text), which were subsequently published as a separate book ("The cause of words unrest"). The articles argued convincingly that Bolshevism in Russia should be seen as the "result of a Jewish conspiracy". Even W. Churchill warned about the "danger of being captured by the Jews".

"What strikes the reader most strongly in the Protocols? - wrote Lord Seidenham in 1921. The answer reads: "a rare knowledge of a special kind that covers the broadest areas. To solve this mystery, if it is such a mystery, it is necessary to find out the source of this exact knowledge, which is the basis of predictions that now come true exactly as written."

In the United States, the Protocols were first distributed in Boston under the name "Protocols of the World Revolution." Henry Ford took the book under his patronage. In his own newspaper "Dearborn in-

dex" (circulation 300 thousand copies), the Protocols were not only published, but also commented on in great detail. These comments were subsequently published as a book in 4 volumes under the title "International Jewry". The book had a circulation of about half a million copies. The book, translated into many European languages, quickly spread around the world. In addition to G. Ford himself, this outstanding book was prepared by such prominent specialists as Dr. August Muller, Dr. Rumley, F. Libold (Secretary of G. Ford), Russian writer B. Brazol and Count A. Cherep-Spiridovich.

As G. Ford wrote in his book, "even in the conditions of publicity in the U.S. there is a real fear of the Jews - a fear that is clearly felt and the reason for which must be found out."

The "Protocols program," Ford thought, "is already on its way to a successful conclusion. In many of its main features, it has already become a reality. But we should be neither anxious nor frightened, for a living instrument against it, both in parts already completed and unfinished, has wide publicity. The people must know. The methods of the plan set forth in the Protocols are to maintain anxiety, to sow anxiety and to awaken passion among the nations. The antidote is to educate the peoples. Enlightenment, on the other

hand, drives out prejudice. Achieving this is good for Jews and non-Jews alike. Jewish writers often abuse the fact that they present the case as if there is prejudice on one side only. The Protocols must now be widely circulated among the Jewish people themselves so that they themselves can take action against suspicions that lead other peoples to treat them with suspicion".

With no less speed the Protocols were distributed in France. Only in 1920, several translations into French were published in that country. The first translation was printed from issue to issue for almost a month by the newspaper *Libre Password*. Almost simultaneously, but in another translation, the Protocols appeared in the magazine "*La Vieu France*" called "*Conspiracy of Jews against humanity. The Protocols of the Israeli Sages.*" On the pages of the same magazine for the first time began to publish the work of the famous researcher of the Protocols L. Fry. Yurban Goyer played a significant role in the work of "*La Vieux France.*"

The main centre for the study of the Protocols of Zion in France was the team of authors grouped around the magazine *International Review of Secret Societies*, published by the Catholic priest of St. Augustine's Church in Paris, Jouin (? -1922). Since 1920,

Jouin was preparing a series of texts under the general title "Judeo-Masonic danger." Four books in this series were devoted to questions about the Protocols of Zion, and the relationship of Judaism with Freemasonry. Joan published various versions of the Protocols of Zion (including the publication of G. W. Butmi) and gave extensive commentary on them. His untimely mysterious death prevented him from fulfilling all his plans.

The first volume of Juan's works with the translation of the 1911 text of Nilus, except for the serial edition, was published separately. Only in 1920, he published five editions.

The classic French edition of the Protocols was the translation of R. Lambelin, published in 1921 by the largest French publishing house Bernard Grasset. The book was provided with a good preface. Its success surpassed all expectations. By 1921 there were 16 editions of this translation, and from 1922 to 1925, 19 more.

In the 20s, the Protocols were translated into all major languages of the world. In addition to the above, there are translations into Swedish, Danish, Finnish, Hungarian, Lithuanian, Bulgarian, Spanish, Romanian, Serbian, New Greek, Japanese, Chinese, Arabic (in several editions).

Watching a triumphal procession of the Protocols in many countries of the world, one inevitably marks its spread with Russian emigration. Thousands of highly educated Russian people, who have experienced all the hardships of the criminal regime of Jewish Bolsheviks and forced under the threat of death to leave their homeland, became the main specialists in the theory and practice of the Protocols. Many of them coming out of skepticism towards the document, became ardent advocates of its veracity.

In Berlin, in 1919-1920, an informal Russian-Czech centre for the promotion of the Protocols was established. In particular, it was attended by prominent Russian public figures and writers: Senator A. Rogovich, Colonels F. Winberg, G. Bostunich, P. Shabelsky-Bork. These people became chief advisors and assistants to German protocol publishers, and above all to G. Zur-Beck.

Winberg and Schabelsky-Bork founded the monarchist magazine "Ray of Light" in 1919, in the first issue of which was printed a program article about the Jewish conspiracy against the Christian world, abundantly quoting the Zionist Protocols. The third issue of this journal included the entire Protocols of the Nilus edition. The version of the Protocols published in the third issue of Ray of Light has be-

come a kind of benchmark for many foreign publications.

Senator Rogovich reissued the Protocols under the title "The Secret World Conspiracy" (Styag publishing house, Berlin) in 1922. The book was provided with a large preface, in which Rogovich gave a thorough analysis of the Jewish program to combat the Christian world, revealed the main stages of its zeal in life. Appealing to all the politicians of the world, Rogovich warned about the impending danger of the establishment of the Jewish world order, advising each of them to familiarize themselves with the Protocols of Zion.

In the United States, the main advisers of the American publishers of the Protocols were the writer Boris Brazol and Count Artemiy Skull-Spiridovich. In 1921, the Society "Russian Self-Defense" in New York produced an American edition of the Protocols in Russian under the name, like Rogovich, "World Secrets Conspiracy". Skull-Spiridovich edited the magazine "Save Russia. The Organ of All Who Sincerely Love Russia", in which the Protocols were constantly quoted.

English publishers and propagandists of the Protocols, and above all V. Marsden, kept in constant contact with the Russian monarchists. As early as the

autumn of 1919, Russian monarchists entered into polemics with liberal-Masonic circles in Britain on the nature of Bolshevik power. In 1920, in a large English newspaper The Times there were publications under the pseudonyms "For Denikin", "Ivan Ivanovich", "Veraks", in which was proclaimed that Bolshevism is a worldwide conspiracy of the Jewish international against the whole Christian world. In confirmation of the facts of monstrous crimes of Jewish Bolsheviks in our country, the Protocols were quoted.

In France, the numerous editions of the Protocols, which were published in huge numbers, also owed much to the Russian monarchists. The most active promoters of the Protocols there were Generals A. Nechvolodov and A. Stepanov, N. F. Stepanov (Scitkov), and later Prince M. K. Chakov.

General A. Nechvolodov collaborated with the newspaper "Libre Password", which produced the first French translation of the Protocols. Apparently, this translation was carried out with the direct participation of the general. In 1924, Nechvolodov published a book in French "entitled Nicholas II and the Jews. Essay on the Russian Revolution and its relationship to the worldwide activities of modern Judaism", in which the Protocols were studied in detail.

Prince MK Gorchakov established in Paris a monarchical publishing house "Down with Evil", which in 1927 published the Protocols (from the book by Nilus in 1911). In the publisher's preface it was noted that "the program of invasion of states and peoples was carried out by the very Jewish power, on behalf of which the program of the Protocols was announced. The appearance of this government, the Jewish clique of terrorists, speaks for itself. This villainous gang of Jews achieved in 1917 despotic power over 150 million Russian people only because Jews have always had their own Zion program and this misanthropic program was and is carried out by Jews with iron, not retreating persistency."

On the cover of his edition of the Protocols, Prince Gorchakov placed an authentic photograph of the Soviet government, from which the reader was looked at by the distinctly Jewish types headed by Trotsky and Sverdlov.

Even in Japan, a monarchical center was being formed which set itself the task of "countering the terrible Jewish threat". One of the Russian expats, who spoke under the pseudonym of D. Uralets, published the Protocols and began to publish in Yokohama magazine "Zhidy i Revolutsii". Articles of this


magazine were translated and distributed in many countries of the world.

Monarchical groups to disseminate and promote the Protocols also existed in the Chinese cities of Harbin and Shanghai.

As a whole Russian monarchists in Europe, America and Asia managed to awaken public opinion and to make public the sinister plans of the authors of the Protocols. During the first half of the 20s, tens of millions of people throughout the world were awaked to this plot.

CHAPTER X

Attempts by Jewish circles to declare the Protocols to be forgery. An international campaign to discredit them. - False witnesses. - Ignorance of Jewish forgers. - Accusations of plagiarism. - The "mysterious" story of finding Jolie's "Dialogue". - Participation of P. Milyukov and S. Svatikova. - Fabrication of dubious literature. - The assassination attempt on Henry Ford. - His public renunciation of his views. - Burning the book "International Jewry". — Seizure of the Protocols from US libraries

 IN 1920, JEWISH ORGANIZATIONS throughout Europe and America began a broad campaign to discredit the Protocols. This campaign involved hundreds of political and public figures, writers and newspapers who, on the signal of an invisible conductor, began to assert the fraudulent and unreliable nature of the Protocols, claiming completely without proof that they were "drawn up by the Russian police to justify the repression of Jews." The campaign was launched by the famous Jewish activist Lucien Wolf, who, with the money of the Rothschilds, published two thin propaganda pamphlets that could not convince anyone and went

virtually unnoticed.¹ In December 1920, Jewish organizations held a conference in New York and issued a special declaration against the Protocols, which claimed that the document was fake. The declaration was signed by the leaders of the largest Jewish organizations in the world. The appeal "against anti-Semitism and the accusation of Jews in the world conspiracy" was made by representatives of Masonic lies and prominent U.S. politicians - Masons W. Wilson, T. Roosevelt, Taft, and Brian.

On behalf of Jewish organizations, the Jewish freemason journalist Hermann Bernstein, in cooperation with a certain Shapiro, began a trial against G. Ford, demanding that he renounce his beliefs. At this stage, Jewish organizations failed to intimidate Ford and the trial failed.

Since 1921, with the money of international Jewish bankers, a number of dubious books have been prepared and published, whose authors did not squeal the grossest lies and outright falsifications in order to prove that the Protocols have nothing to do with Jewry, but are a forgery of anti-Semites.

One of the first books to take up the task was by one G. Bernstein, in which he unreasonably attributed the authorship of the Protocols to Lutostanski. This weak, pseudoscientific pamphlet

could not convince anyone and, as the works of L. Wolf that preceded it, sank into oblivion. A work of the same nature by G. Strack, Professor of Theology at Berlin University was published. Of the 40 pages of the booklet, 11 were devoted to the Protocols, which were declared a forgery without any explanation.

With the aim of discrediting the Protocols, representatives of Jewish organizations commit real forgery. They hire people, who for a large sum of money agree to give false testimony that the Protocols were "fabricated in the depths of the Russian police under the direction of General Rachkovsky".

As false witnesses, three dubious personalities, adventurers and passers-by have been found: the French by origin, A. du Shayla, Princess Radziwill and G. Herblet. With regards to the first two, the well known masonic historian B. Nikolaevsky, expressed the following opinion: "Du Shayla - a passerby, but to parse his role, as well as the role of Prince Radziwill, I will not: first they were in the camp Semitic (Radziwill, apparently, a German spy, beloved Bulova) ... "2 [editor's note: unclear what this means]

A scenario is being written for these false witnesses, according to which all of them claimed that the Protocols were drawn up by agents of the Russian

police and S. A. Nilus received them in 1904-1905 from Police General Rachkovsky. All three "depositions" provide a mass of made-up details that are easily disproved when compared to other sources.

Those that wish to call the document a forgery show amazing ignorance. These historians did not know that the Protocols began to spread in Russia 10 years earlier than they claimed. They had been published at least five times before they appeared in the book by Nilus. By adjusting the facts of the Protocols to the Nilus, the uninformed falsifiers were immediately caught in the act. Since Nilus was not the first publisher of the Protocols of Zion, the claims of the false witnesses are shown groundless. These witnesses claim that General Raczkowski allegedly handed over the Protocols to Nilus in 1904-1905. The Protocols are then claimed to be the work of a police agent, M. Golovinsky, who allegedly compiled the document. It is absolutely ridiculous to attribute to Nilus a role in palace intrigue.

The perjury campaign began in the largest Jewish publications - American Hebrew (USA) and Jewish Tribune, a weekly newspaper devoted to the interests of Russian Jews (Paris) - and then was picked up by a number of liberal-Masonic newspapers like P. Milyukov's Last News, which reprinted all perjurious

statements published earlier in the aforementioned Jewish newspapers.

In autumn 1921, Jewish organizations began a new campaign of discrediting the Protocols. This time, the signal to the offensive was the publication of the "Times" article by an anonymous Constantinople correspondent.²

This unnamed correspondent reported that the mysterious H., a Russian citizen, had come to him and told him that he had recently purchased from an unknown officer of the Russian Security Department who had fled Russia a collection of old books, among which was a book by M. Jolie, titled the "Dialogue". H. noticed immense similarities between the Protocols and found many textual coincidences in them. This leads to the conclusion that the Protocols are a plagiarism of Jolie's Dialog. As I've shown above, both the Protocols and Dialogue had a common primary source, which was also the basis for other Jewish-Masonic documents, such as the secret papers of A. Weisgaupt, the Carbonari, the Alliance of International Brothers and other similar organizations.

The fact that no specific surname was mentioned in the Times, and that everyone involved in the story was shrouded in mystery, suggested that the finding of Jolie's Dialogue was not accidental. Is it possible to

believe that a certain policeman who fled Russia would bring with him books that he didn't need, and among them the Dialogue, the contents of which the officer didn't know, and the language in which it was written, he didn't speak?

Apparently, the situation was different. There was no unnamed correspondent, no mysterious H., no unknown police officer, and "Dialogue" Joli, surely known to the chiefs of the Judeo-Masonic conspiracy, was raised from oblivion by them to discredit the Protocols of Zion. The charge of plagiarism undermined the credibility of this serious document and led to its being treated as something that did not deserve attention. And the fact that Dialogue was the same product of Jewish-Talmudic thought as the Protocols of Zion; of course, the Jewish leaders were silent.

Immediately after the publication in the "Times" newspaper, "Jewish Tribune" published an article titled, "The End of the Protocols".

The author, hiding under the initials E. T., stated categorically:

"I. I. The Protocols are plagiarized from Jolie's Dialogue.

2. they were fabricated in Russian court reactionary circles to fight the liberals and to put pressure on the Tsar.

3. The plagiarism was done hastily and carelessly.

4. Some parts of the Protocols were not taken from the 'Dialogue', probably supplemented by the concerns of the security police" 3.

The article from the "Times" was then reprinted by "Latest News". Moreover, P. Milyukov issues this article as a brochure "The Truth about the Protocols. Literary forgery", with its rather confusing preface at the beginning⁴. Another former official of the Provisional Government, Commissioner S. Svatikov, also contributed to discrediting the Protocols of Zion. He agreed with the hearsay that Protocols of Zion were allegedly fabricated by Raczkowski, but failed to substantiate his claims.⁵ Moreover, he embarked on the path of direct falsification, stating that the "PE Schegolev, who on behalf of the Provisional Government in 1917 reviewed the records and archives of the police department, found information already in 1917 stating that the "Protocols" were a forgery made in Paris.⁶ In fact, neither P. Schegolev nor any other researcher to this day has ever found in the archives of the Police

Department any documents relating to the creation of the Protocols.

Almost all the specialists who were hired by Jewish organizations to discredit the Protocols were surprisingly superficial and light-minded in their history and analytical assessments. Many performers of the special order did not even bother to properly read the Protocols and trace their history back to the original sources. A striking example of this "work" was the book "The Protocols of the Zion Sages: A Story of a Deception" (Berlin, 1923). Written to order, the book was frankly deceitful and confusing. Its author, Ya. L. Yudelevsky, was afraid to put his real name and published it under the pseudonym of Yu.

The first chapter of the book began with the grossest mistake. The author claimed that "the first edition of the Protocols was issued by Sergei Nilus in 1902"¹. A few lines later, the author made another, no less serious mistake, claiming that the first edition of the Protocols of Zion, published by Butmi, appeared in 1907. Yudelevsky's work was a polemic pamphlet in which he tried to convince the reader that Jews loved other nations and did not seek world domination. The author has almost verbatimly retold the contents of the article "The Times", as well as perjurious statements of Radziwill, du Shayla, and Herblet and de-

clared the Protocols a plagiarism and forgery of Raczkowski.

Almost simultaneously with Yudelevsky's "work" another similar book by a certain B. appeared. Segel's "Protocols of the Sages of Zion", which was quite surprisingly mixed up with confusing information about the Protocols of Zion with data on Judaism, Zionist and revolutionary movements.²

Studying such books, one wonders why Jewish organizations have not managed to find serious authors to study and evaluate the Protocols, and funded the publication of frank hackwork?

Jewish organizations declared an all out war to the largest propagandist and distributor of the Protocols, G. Ford. Failing to defeat him in court, Jewish activists organized a campaign of harassment and intimidation. The largest Jewish bankers arrange an economic blockade of his enterprises, as a result of which Ford suffered huge losses. Thousands of threatening letters were sent to the car king. In 1925, an assassination attempt was organized on Ford: on the way to Dearborn, where the editorial office of the newspaper "Dearborn index" and the warehouse of the book "International Jewry" was located, his car was hit by a truck. It was only by a miracle that Ford managed to avoid death. Already by the evening, he

received an anonymous note stating that the next assassination attempt would be successful.

In fear for his life and capital, Ford threw a white flag. On June 30, 1927 he sent a letter to the President of the American Jewish Committee, Louis Marshall, in which he denied his views and apologized to the Jews. The next day, trucks hired by Jewish organizations drove up to the Dearborn index office and the book warehouse. All the books produced by Ford were taken to the wasteland and burned. Moreover, Ford's books sent out to libraries in the United States suffered the same fate. The Department of Justice sent a circular letter to all libraries and educational institutions in the United States recommending the removal of the Protocols from their collections.

At the insistence of the Jews, Ford ordered the destruction of the book "International Jewry" in Europe as well.

CHAPTER XI

Increase in circulation of Protocols in response to fraudulent Jewish organizations. - Leslie Fry's version. - Assumptions about the authorship of the Protocols. - Ahad Gaam withdraws the suit in court. - Calls by Jewish organizations to ban the distribution of the Protocols. - The decision of the Zionist conference in Basel to start a lawsuit. - Establishment of a Jewish center (group) to organize the trial of the Protocols. - Preparation of public opinion.



THE HISTORY OF THE ORIGIN of the Protocols, put forward by Jewish organizations, was not regarded as credible by most. Most of the readers of this document were skeptical of the works of Jewish authors. The content of the Protocols, confirmed by the events of world history, did not fit into the poor explanations of commissioned Jewish brochures. Moreover, the overwhelming number of people perceived these explanations as one more attempt by Jewish circles to deceive the public.

The efforts of Jewish organizations to falsify the origins of the Zionist Protocols had elicited the opposite reaction in many countries. Interest in the

Protocols was growing, the number of publications was increasing, and circulation exceeded millions.

The mystery of the origin of the Protocols continued to excite the minds of many people. Unbiased and incorruptible historians persistently seek an answer to the question of who exactly drafted the Protocols of Zion. In the first half of the 1920s, perhaps the most popular answer to this question was Leslie Fry's version.

Leslie Fry's life is shrouded in a fog of mystery. No one knows about her real origins. From the fact that she knew Russian well, we can assume that she lived in Russia. It is reported that she "took an active part in the literary campaign against the Bolsheviks in Europe and America, after the revolution hid her real name under the pseudonym. Until 1921, Fry lived in France, and then moved to the United States, where she collaborated with G. Ford. In the United States, Fry married a Russian emigrant, Shishmarev. In 1925-1926 she went to Russia in connection with Ford's process on the Protocols to secretly see Nilus and bring evidence of the authenticity of this document. She was not able to see Nilus, but only talked to his wife and did not receive any new information.²

In 1921, Fry published an article in the journal "La Vieu France" about the origin of the Protocols, claiming that their author was Ahad Haam (Ginzberg) and that the original was written in Hebrew. Fry's view was long accepted by many promoters and distributors of the Protocols.

After many years of work, Fry has produced a generalizing work on the problems of the Protocols of Zion, which has become a kind of reference book for anyone interested in this document.³ The book was the first to publish the testimony of the first publisher of the Protocols of Zion, F. P. Stepanov, and attached a portrait of Nilus.

In 1922, all of Germany was agitated by the sensational accusation of the famous German monarchist Count Reventlov against the Jewish writer OI Ginzberg, who spoke under the pseudonym Ahad Haam. Reventlov declared Ginzberg a participant in secret meetings of Jewish conspirators and named him as a co-author of the Protocols. According to German newspapers, Ginzberg threatened to bring the Earl to court for libel. A grandiose trial was being prepared. As the newspaper "Jewish Tribune" (1922, № 112) wrote, "the best representatives of German Jewry will be at this trial next to Ahad Haam. At the very last moment,

however, the Jewish writer withdrew his suit. It turned out that in his charges Reventlov relied on an article by the French researcher L. Fry "The author of the Protocols of Ahad Haam and Zionism"4.

Brilliantly revealing the criminal, anti-human nature of Judaism and Zionism, L. Fry nevertheless failed to find convincing evidence of authorship of the Protocols by Ahad Gaam.

The emergence of many new studies and materials on the question of the Protocols of Zion does not allow us today to say that they were written in Hebrew. Neither does Fry's information that the Protocols were known in Odessa back in 1890. Most likely, we are talking about some other document similar to them, such as the famous "Rabbi's Speech".

Masonic lodge "Bnei Moshe" (Fry calls it "Bnei Moshe") had nothing more to do with the creation of the Protocols than any other Jewish Masonic lodge, which existed in the framework of the general ideology that was preached by the Protocols.

Nevertheless, L. Fry's research has played a major role in correctly assessing the significance of the Protocols and understanding the misanthropic ideology of their authors. Not without reason Ginzberg did not dare to sue Fry, knowing that the

public hearing of this case would lead to unwanted publicity of the secret plans of the leaders of the Judeo-Talmudic world order.

Glory to God